

THE JUVENILE INSTRUCTOR.

HOLINESS TO THE LORD.



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NO. 19.

JOSEPH, AS A DREAMER.

THE patriarchal blessing pronounced by Jacob on his death-bed contains the names of his twelve sons, and a prophecy respecting them, as the heads of their respective families. The 48th chapter of Genesis may be understood as a prophecy, making known the destiny of the twelve tribes of Israel. At the same time we may gather much information in regard to the character of his sons, and perceive how largely the spirit

of revelation was possessed by Jacob. We have, all of us, probably, read the history of Joseph and his brethren. Perhaps some of us have almost shed tears over the narrative, it is so touching. Perhaps we have wondered how it happened that Joseph was so much hated by his brethren. The narrative tells us: "Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a

coat of many colors. And when his brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him." Here we find that jealousy had found a place in the hearts of the brothers of Joseph.

The narrative continues to tell us of another cause of estrangement. It states that Joseph was a dreamer of dreams,



of revelation was possessed by Jacob. We have, all of us, probably, read the history of Joseph and his brethren. Perhaps some of us have almost shed tears over the narrative, it is so touching. Perhaps we have wondered how it happened that Joseph was so much hated by his brethren. The narrative tells us: "Now Israel loved Joseph more than all his children, because he was the son of his old age, and he made him a

and very significant dreams, too, easy to be understood. Joseph appears to have been very frank and confiding in his nature, for he tells his dreams in the most artless manner: "Behold we were binding sheaves in the field, and, lo, my sheaf arose, and also stood upright; and, behold, your sheaves stood round about, and made obeisance to my sheaf." His brothers, however were offended by the dreams.

Now Joseph could not help dreaming this; but the brethren, influenced as they were by the spirit of jealousy, took offense at the words of Joseph: "Shalt thou indeed reign over us? or shalt thou indeed have dominion over us? And they hated him yet the more for his dreams, and for his words."

But still this habit of dreaming continued with Joseph, and in another dream which Joseph told, he said "the sun, and the moon, and the eleven stars made obeisance to me." This dream gave some cause of astonishment, even to Jacob, as well as the brethren of Joseph. The patriarch Jacob rebukes his favorite son this time: "Shall I" (the sun) "and thy mother" (the moon) "and thy brethren" (the eleven stars) "indeed come to bow down ourselves to thee to the earth?" And we are told "his brethren envied him; but his father observed the saying."

Jealousy first leads to envy, then to murder. Joseph was sent to his brethren, and the moment they "saw him afar off, even before he came near to them, they conspired against him to slay him." The narrative tells us that Reuben, the eldest brother, heard the plan of murder: Joseph was to be slain and cast into a pit; they were to tell a lie about the cause of his death to their father: "We will say, Some evil beast hath devoured him: and we shall see what will become of his dreams." Reuben, however, as we read, was not only instrumental in saving the life of Joseph, but, as we see by the sequel, the means of saving the entire family of Jacob, and thus blessing all the human family.

They stripped Joseph of his pretty coat, and cast him into a pit. Just at this time the brethren sat down "to eat bread"—the eastern term for "nooning," as we would say in crossing the plains—when a company (caravan) of Ishmaelites passed along on their way to Egypt, with merchandise. Judah, touched with a feeling of compassion, takes advantage of this incident. His words were those of wisdom, such as one would expect from that great man, who was destined to be the progenitor of a lineage of princes: "What profit is it if we slay our brother, and conceal his blood? Come, and let us sell him to the Ishmaelites." This fraternal advice, urged with so much skill, was taken. "His brethren were content."

So they sold their brother, we are told; and the coat of many colors they had stripped from him was dipped in blood, to carry to Jacob as an evidence that his favorite son, "the child of his old age," was slain. Reuben, we are told, returned to the pit, and, finding Joseph was not there, rent his clothes; that is, he mourned for the death of his brother, whose fate, evidently, he did not know.

Whether Reuben was the bearer of the coat of many colors to the patriarch Jacob, is not told us. But we are told that Jacob knew the coat to be that of his son, and he concluded that Joseph was slain by a wild beast. What the anguish of the father was we may gather from his own words: "I will go down into the grave unto my son mourning."

Joseph, as a dreamer, is eminently typical of one of his descendants who bore his name: Joseph Smith, the prophet, seer and revelator of these latter days. He began life as a dreamer, and his dreams gave offense to his brethren of the human family, although he was moved upon by the same spirit of salvation that Joseph, the ancient patriarch, was, and destined, like his great prototype, to become a prince and savior to the entire family of man.

He must be a perpetual slave, who knows not how to live upon a lift.

BOOK OF MORMON SKETCHES.

BY JAS. A. LITTLE.

THIS second failure made Laman and Lemuel very much dissatisfied and angry with Nephi and Sam. They even went so far as to beat them with a rod. While perpetrating this violence an angel appeared to them, and promised if they would make another effort to obtain the records the Lord would deliver Laban into their hands. This manifestation did not fully appease the anger of Laman and Lemuel. However, with much encouragement from Nephi, they accompanied him and Sam to Jerusalem. They hid themselves outside the walls, and Nephi went into the city towards the house of Laban. On the way he found Laban armed with his sword and lying helplessly drunk on the ground. After duly considering the circumstances, and being constrained by the spirit of the Lord, which repeatedly urged him to duty by whispering, "It is better that one man should perish than that a nation should dwindle and perish in unbelief," he took the sword of Laban and cut off his head. Putting his garments and sword upon himself, he deceived the servant of Laban, gained admittance into his treasury and secured the much-desired records. The servant, whose name was Zoram, believing that Nephi was truly his master, accompanied him outside the walls, and, when undeceived, was persuaded to accompany the party into the wilderness.

Their return caused much rejoicing on the part of Lehi and his wife, Sariah. He carefully searched the records, which were on plates of brass, and found that they contained the Pentateuch, or five books of Moses, a history of the creation of the world, and of Adam and Eve, the history of the years down to the reign of Zedekiah, King of Judah, the prophecies of the holy prophets down to that time, and a genealogy of his fathers, from which he learned that he was a descendant of Joseph who was sold into Egypt, as was also Laban, for which reason he and his fathers had kept the records. Lehi prophesied that these plates of brass should go forth to all kindreds, tongues, and people of his seed, that they should never perish or be dimmed by time. Hence, we may expect that they will yet be revealed and translated to assist in the consummation of the latter-day work.

About this time, Nephi was commanded by the Lord to make a new set of plates, on which was kept a history of the government and wars of his people. While on the plates he had been using he kept a record of the prophecies and inspired teachings of the priesthood. Thus, early, he commenced two separate records, which were kept while the Nephites remained a people; the one by their kings and judges, the other in the lineage of the priesthood.

The sons of Lehi made a second journey from the wilderness to Jerusalem, for the purpose of obtaining wives. In this very important undertaking they also succeeded. They persuaded one Ishmael and his family consisting of his wife, two sons and their wives and five daughters to accompany them. On the return journey, Laman and Lemuel again rebelled against Nephi.

While in this their first camp, by a river which the company called Laman, they were required by the Lord to gather all kinds of seeds, of fruit and grain, to take with them, but were not required to take animals, for the reason that the country where they were going to had been amply stocked with animal life, through the previous special providences of God. (See Book of Ether, chapter iv.)

In this place Lehi and Nephi had many dreams and visions, in which much was revealed to them concerning their posterity. Here also the daughters of Ishmael were married to the sons of Lehi, and to Zoram the former servant of Laban. The two sons of Ishmael were married before leaving Jerusalem.

By dreams and visions, both Lehi and Nephi acquired a very comprehensive understanding of the coming of the Savior, six hundred years after they left Jerusalem, of his forerunner, John the Baptist, of the further scattering of the house of Israel over the earth, and of their being gathered again after the fullness of the gospel should go to the gentiles. Nephi had a grand prophetic view of the future of his people, of their wickedness and righteousness, of their prosperity and of their adversities, of the discovery of America by Christopher Columbus, of its colonization by Europeans, and of the wasting away of the remnant of his people under their rule. He also saw that the colonies from Europe would bring the record of the Jews—the Bible—to the remnants of his people.

The many and great things, seen by Lehi and Nephi which are recorded in the Book of Mormon, need much careful and diligent study, in connection with the history of the discovery and colonization of America, to be properly understood and appreciated. In this grand prophetic view of future events, the coming and mission of John the revelator was made known to Nephi. Many great and glorious things which were afterwards revealed to the apostle, John, on the Isle of Patmos, were made known to Nephi, and these he had the privilege of writing, but the Lord promised that more should be revealed to him in the future, which he should not write, "for the Lord God hath ordained the Apostle of the Lamb of God, that he should write them." The angels also informed Nephi, that all things had been shown to others and they had written them, and they were sealed up to come forth in their purity.

This company which had collected by the river Laman, in the valley of Lemuel, near the Red Sea, for the colonization of a continent, consisted of Lehi and his wife Sariah, his four sons, Laman, Lemuel, Sam and Nephi, Zoram the former servant of Laban, Ishmael and his wife, his two sons and their wives, and his five daughters, eighteen in all. If the sons of Ishmael had any children we are not informed of the fact.

One evening the Lord commanded Lehi to continue his journey into the wilderness on the following day. In the morning he was astonished to find, on the ground in front of his tent door, a brass ball of curious workmanship. It had two spindles, one of which indicated the direction in which they should continue their journey. They took what remained of their provisions, the seeds they had gathered, and such articles of convenience as they could carry, and traveled four days in a south-easterly direction, where they camped in a place which they called Shazer.

We are not informed that this company took animals with them, but as Lehi had been a man of considerable wealth, they were doubtless well supplied with the usual means of travel, under similar circumstances.

As their original stock of provisions became exhausted, wild animals were evidently their main dependance for food.

After obtaining a supply at camp Shazer, they continued their journey in the same direction as before, keeping near the Red Sea. They traveled many days, guided by the compass which the Lord had furnished them, into the most fertile parts of the wilderness, and when weary they again rested themselves for a season.

When hunting for food with his brethren, Nephi broke his bow, which was of fine steel. This bow appears to have been their main dependance in hunting, as they returned without food, and subsequently suffered much for want of it. * Nephi made a new bow of wood, and by following the directions of the ball, once more obtained a plentiful supply.

They again traveled many days in the same direction as before, and camped in a place called Nahom. Ishmael died and was buried in this place. His daughters mourned for him, complained much of their privations and sufferings, and desired to return to Jerusalem.

After leaving Nahom the party changed their course to nearly east. They endured much hardship and fatigue, but, on a diet of raw meat, the women became strong and capable of enduring hardship like the men.

Biography.

JOSEPH SMITH THE PROPHET.

(Continued.)

ANNOYANCES and persecutions, such as Joseph had to contend with during these days, did not prevent him from enjoying himself. Conference convened on April 6th. In his opening remarks to the conference, he said:

"Those who feel desirous of sowing the seeds of discord will be disappointed on this occasion. It is our purpose to build up and establish the principles of righteousness, and not break down and destroy. The Great Jehovah has ever been with me, and the wisdom of God will direct me in the seventh hour. I feel in closer communion and better standing with God than ever I felt before in my life, and I am glad of this opportunity to appear in your midst."

On Sunday, the 7th, the prophet preached a funeral discourse on the death of Elder King Filleter. The principles which he laid before the people on that occasion were grand and exalting; and no man who had the least portion of the Spirit of God resting upon him could fail to perceive that he was inspired and was not the fallen prophet which the apostates desired to make him out to be.

His first object, he said, was to find out the character of the only wise and true God, and what kind of a Being He is. In this connection he made some very striking and truthful remarks about taking men's lives because they were false teachers. He said:

"If any man is authorized to take away my life because he thinks and says I am a false teacher, then, upon the same principle, we should be justified in taking away the life of every false teacher; and where would be the end of blood? and who would not be the sufferer?"

"But meddle not with any man for his religion; and all governments ought to permit every man to enjoy his religion unmolested. No man is authorized to take away life in consequence of difference of religion, which all laws and governments ought to tolerate and protect, right or wrong. Every man has a natural, and, in our country, a constitutional right to be a false prophet as well as a true prophet. If I show, verily, that I have the truth of God, and show that ninety-nine out of every hundred professing to be religious ministers are false teachers, having no authority, while they pretend to hold the keys of God's kingdom on earth, and was to kill them because they are false teachers, it would deluge the whole world with blood."

Respecting God and the kind of Being He is, he said:

"God Himself" was once as we are now, and is an exalted Man, and sits enthroned in yonder heavens! That is the great secret. If the veil was rent to-day, and the Great God who holds this world in its orbit, and who upholds all worlds and all things by His power, was to make Himself visible—I say, if you were to see Him to-day, you would see Him like a man in form—like yourselves in all the person, image, and every form as a man; for Adam was created in the very fashion, image, and likeness of God and received instruction from, and walked, talked, and conversed with him, as one man talks and communes with another.

"In order to understand the subject of the dead, for the consolation of those who mourn for the loss of their friends, it is necessary we should understand the character and being of God, and how He came to be so; for I am going to tell you how God came to be God. We have imagined and supposed that God was God from eternity. I will refute that idea; and will take away and do away the veil, so that you may see.

"These are incomprehensible ideas to some; but they are simple. It is the first principle of the gospel to know for a certainty the character of God, and to know that we may converse with Him as one man converses with another, and that He was once a man like us; yea, that God Himself, the Father of us all, dwelt on an earth, the same as Jesus Christ Himself did; and I will show it from the Bible. I wish I was in a suitable place to tell it, and that I had the trump of an archangel, so that I could tell the story in such a manner that persecution would cease for ever. What did Jesus say? (Mark it, Elder Rigdon.) The Scriptures inform us that Jesus said, 'As the Father hath power in Himself, even so hath the Son power'—to do what? Why, what the Father did. The answer is obvious—in a manner to lay down His body and take it up again. Jesus, what are you going to do? To lay down my life as my Father did, and take it up again. Do you believe it? If you do not believe it you do not believe the Bible. The Scriptures say it, and I defy all the learning and wisdom and all the combined powers of earth and hell together to refute it.

"Here, then, is eternal life—to know the only wise and true God; and you have got to learn how to be Gods yourselves, and to be kings and priests to God, the same as all Gods have done before you—namely, by going from one small degree to another, and from a small capacity to a great one; from grace to grace, from exaltation to exaltation, until you attain to the resurrection of the dead, and are able to dwell in everlasting burnings, and to sit in glory, as do those who sit enthroned in everlasting power. And I want you to know that God in the last days, while certain individuals are proclaiming His name, is not trifling with you or me."

What a flood of light do these few words throw upon the nature and character of God. Those who depend upon the traditions of man for their ideas of God grope in gross darkness, and cannot comprehend anything about Him. They are ignorant themselves, and when asked to explain what they know about Him, they do it in such a blind way that no person can gather a correct idea about Him from them. But all this mystery is cleared up by Joseph; his explanation is so plain that a little child can understand it. By this explanation man is brought nearer to God. He feels that He is his Father, he can approach Him and ask Him for those blessings which he needs with very different feelings than he could if he believed that God had no body, but was spread throughout eternity like the air we breathe is spread around our earth. Joseph had the key given to him by the Lord, by which he could open the store-house of knowledge, and take therefrom and impart to the people. There was truth and light in all he said, and those who had not fallen into darkness through transgression could sensibly feel that God was with him.

Further on, in speaking upon the subject of salvation, he said:

"I have a declaration to make as to the provisions which God hath made to suit the conditions of man—made from before the foundation of the world. What has Jesus said? All sins, and all blasphemies, and every transgression, except one, that man can be guilty of, may be forgiven, and there is a salvation for all men, either in this world or in the world to come, who have not committed the unpardonable sin, there being a provision either in this world or the world of the spirits. Hence, God hath made a provision that every spirit in the eternal world can be ferreted out and saved, unless he has committed that unpardonable sin which cannot be remitted to him either in this world or the world of spirits. God has wrought out a salvation for all men unless they have committed a certain sin; and every man who has a friend in the eternal world can save him unless he has been guilty of the unpardonable sin. And so you can see how far you can be a savior.

"A man cannot commit the unpardonable sin after the dissolution of the body, and there is a way possible for escape. Knowledge saves a man; and in the world of spirits no man can be exalted but by knowledge. So long as a man will not give heed to the commandments, he must abide without salvation. If a man has knowledge, he can be saved; although, if he has committed great sins, he will be punished for them. But when he consents to obey the gospel, whether here or in the world of spirits, he is saved.

"A man is his own tormentor and his own condemner. Hence the saying, They shall go into the lake that burns with fire and brimstone. The torment of disappointment in the mind of man is as exquisite as a lake burning with fire and brimstone. I say so is the torment of man." * * * * *

"When a man begins to be an enemy to this work, he hunts me, he seeks to kill me, and never ceases to thirst for my blood. He gets the spirit of the Devil—the same spirit that they had who crucified the Lord of Life—the same spirit that sins against the Holy Ghost. You cannot save such persons; you cannot bring them to repentance; they make open war, like the Devil, and awful is the consequence."

The prophet had not time to explain the nature of the salvation which men would receive. But he quoted the words of Jesus, (John 14th chap., 2nd verse) where he said:

"In my Father's house are many mansions; if it were not so I would have told you—I go to prepare a place for you."

Also the words of Paul, (1st Cor., xv., 41,) where he says:

"There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory."

From these quotations he wished the congregation to understand that a man might be saved, and yet not obtain the blessed privilege of being crowned in the presence of the Father and the Son.

To those who mourned the death of Brother Follett, he said they had occasion to rejoice: for at the resurrection, he would rise in perfect felicity and go to celestial glory, while many must wait myriads of years before they can receive the like blessings.

The next day the prophet felt his lungs so much exhausted that he could not continue the subject as he expected; but he had received a revelation, which he would not be able to dwell as largely upon then as at some other time; he would merely give them the first principles.

"You know," said he, "there has been great discussion in relation to Zion—where it is, and where the gathering of the dispensation is, and which I am now going to tell you. The Prophets have spoken and written upon it; but I will make a proclamation that will cover a broader ground. The whole of America is Zion itself, from north to south, and is described by the prophets, who declare that it is the Zion, where the mountain of the Lord should be, and that it should be in the centre of the land. When Elders will take up and examine the old prophecies in the Bible, they will see it."

(To be Continued.)

Correspondence.

TRIP TO UPPER SALT RIVER COUNTRY— INTERESTING INDIAN RELICS.

FORESTDALE, APACHE CO., ARIZONA.
August 25, 1879.

Editor Juvenile Instructor:

DEAR BROTHER:—Thinking that it would be of interest to your readers, I offer for their benefit an account of my trip to the Upper Salt River country.

I left Forestdale on the 1st day of May last, traveling by way of Camp Apache, which place I reached on the 2nd. From Camp Apache to San Carlos Reservation is seventy-five miles, the first fifty-five of which is over a very rocky road, while the last twenty miles follows down the Gila River, and is a good road.

On the 5th I arrived at San Carlos. This place is situated at the mouth of the San Carlos River, where that stream runs into the Gila. The Indian agent for the Apaches, resides here. All along the Gila and San Carlos rivers, as far as I traveled, the Apache Indian camps are not more than one or two miles apart. Some of the Indians were raising a little corn. They were very friendly. The Apache Indians number about 8,000, but they are not all on the reservation, as some of them are in Old Mexico.

On the 6th I went up the San Carlos to see the Indians gather the muskeall, the muskeall in Utah is called yante. It is a species of cactus. The Apache Indians eat a great deal of it, and also make a drink of the juice of the plant.

On the 9th I arrived at the Grape Vine Spring Ranch, in the Upper Salt River Valley. This ranch is at present the property of Mr. McIntosh, the Apache interpreter. He treated me very kindly, and went with me to show me the country, and the ruins of houses and village, with which this valley abounds.

The numerous water ditches which can be traced through this valley, are plain evidence that it has all been under cultivation many hundreds of years ago. That their houses have been deserted for some hundreds of years, is proved by trees, over two-hundred years old, being found growing on top of the ruins of houses which were once inhabited. But the greatest relic of the ancients in this region is on the south side of the Salt River, about three miles from the stream, and six miles from the Grape Vine Spring Ranch. Here is found houses hewn out of the solid cliff of rock, the work having evidently been done by hands, as the marks of some kind of tools are still visible on the rock inside of the houses. Mr. McIntosh said that when he and some other gentlemen explored these houses, some four years ago they found on entering one of the rooms, that there was still another room farther in the cliff, which had been walled up. After a good deal of work, they succeeded in entering this second room, where they found some pottery vessels and some balls of cotton, which decayed on being brought to the open air. These rooms measure inside about eighteen by twenty feet. They are about twelve feet up in the cliff from the ground. The former inhabitants doubtless entered them by means of ladders. There is a small spring of water at the bottom of the cliff, close enough to be easily defended from the houses with bows and arrows.

Everything in this country goes to show that the former inhabitants were driven to the last extremity to defend themselves. There are many proofs, also, that this country was at one time very fertile, and capable of sustaining a vast population.

What once has been, may be again. I feel that there is to be a great work done in this land, both among the Lamanites and the Spanish people, and that the gospel will soon spread in this land among the different tribes of the Lamanites, and continue to spread southward in spite of all opposition. The Lord will bring these things about in His own due time, and in the day of His power His people will be willing. I remain

Your brother in the gospel,

LLEWELLYN HARRIS.

MISSIONARY WORK IN THE SOUTH.

PAINTSVILLE,
JOHNSON CO., KENTUCKY,
August, 30, 1879.

Gen. C. Lambert

DEAR BROTHER:—I reached my field of labor in safety and am now engaged in company with Brothers McDonald and Butterfield (the former of whom presides over this part of the mission) in proclaiming the gospel to the people of Kentucky. We have a great deal of opposition to encounter, mostly from Methodist and Baptist preachers; but we put our trust in the Lord, and He has made His power manifest in our behalf. I feel that we have no need to fear. We have done our best to correct the false rumors that are afloat in regard to our people, and have changed the minds of a few, I think, for good. We have held thirty meetings and walked 545 miles since our arrival here, and have added seven members to the branch, by baptism. We also have a good prospect for more baptisms. That the work of the Lord may prosper in this part, as well as in all others, is the fervent desire of

Your brother in the gospel,
G. S. BILLS.

USE OF OPIUM, TOBACCO, ETC.

SALT LAKE CITY,
Sept. 19, 1879.

Editor Juvenile Instructor:

DEAR FRIEND:—My attention was aroused by an item in yesterday's issue of the *Deseret Evening News*, headed, "The First Opium Raid." It is at least very unpleasant to parents of numerous children to learn that such a ruinous practice as that of using opium is being introduced in our city.

The young are not generally aware of the evil effect of using this drug, either by smoking or otherwise, and some may be led out of curiosity to test its effects. I can assure all such that it would be a most dangerous experiment. There is a kind of fascination about it, which, if once yielded to, is very difficult to overcome. It produces a kind of pleasant oblivion to care, but leaves a person in a far worse condition of feeling than before he took it. It stupefies the senses, and in time ruins entirely the intellectual faculties.

Last year, when I was in Tennessee, upon a mission, I read a statistical report of the amount of opium used annually in the United States for the gratification of a morbid, depraved taste. It footed up to the enormous amount of 2,459,428,164 grains; while the amount used for medical purposes during the same period was 130,490,219 grains.

I am sorry to see others of the injurious practices of Babylon taking deep root with some of the juveniles of our Church, in Utah. One of these is the use of tobacco in its various forms. How little do people realize the great tax they impose upon their bodily system by such a practice! It is painful to think of the depths to which man will descend in perverting the noble attributes of his nature. Made in the image of God, endowed with faculties which, if rightly exercised, would ennoble and exalt him, he yields to vicious appetites and becomes sensual and depraved, and incapable of appreciating or enjoying a higher and more refined state of existence.

The statistics of 1871 showed that the total cost, per annum, of tobacco in the United States was \$350,000,000, while the cost of bread for the same period was \$200,000,000.

The Lord has called the Latter-day Saints, both young and old to a higher and more noble action than pandering to vicious appetites. He has given them a "Word of Wisdom," and taught them how to become healthy and wise, of which I may have more to say anon.

EDWARD STEVENSON.

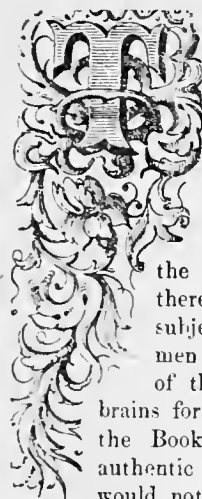
Time lost can not be regained.

The Juvenile Instructor.

GEORGE Q. CANNON, - - - - - EDITOR.

SALT LAKE CITY, OCTOBER 1, 1879.

EDITORIAL THOUGHTS.



HERE has been a vast amount of speculation upon the origin of the American Indians. Theories have been advanced and books have been written almost without number upon the subject, by men who have investigated it, and many valuable discoveries have been made that tend to throw light upon it; yet scientific men still grope in the dark. If we except the record contained in the Book of Mormon, there is nothing definitely known concerning the subject. It is a remarkable fact that scientific men will spend years investigating the relics of the early inhabitants, and puzzling their brains for theories concerning them, and yet ignore the Book of Mormon, the only reasonable and authentic record of this people in existence. This would not seem so strange if the facts elicited in their investigations disproved the statements made in that book; but, on the contrary, they tend invariably to corroborate those statements. We have called the attention of our readers many times in the past to many of these discoveries and investigations. We wish now to note another.

Professor Rudolph, a German, has studied the Aymara tongue, a language in vogue before the Spanish conquest, and which was spoken by the Incas and their subjects in Peru. This Aymara language is spoken now by 8,000,000 of the aboriginal stock. This gentleman has discovered that there is an unmistakeable affinity in the language of the present races and the Semitic languages, in which the radical form of every verb had three consonants. He shows that the Arabic and the Hebrew are the leading languages of this class (the Semitic tongues), and that the relationship of the Aymara is strong and unquestionable throughout. That the principle words, such as father, mother, brother, daughter, horse, ox, fire, sun, sky, light, dark, come, go, see, hear, eye, ear, hand, mouth, and similar primitive words, are the same in the Aymara and in the Semitic tongues.

The professor has also translated some of the hieroglyphic characters or figures on the ruins of an Aymara temple in Bolivia, where he finds a memorial of a great flood. Masonic signs are also found, signifying light, the thought, the word, the beginning, and many other signs which, after being lost for thousands of years, are now being brought within the general comprehension.

The learned will be astonished at all this, as we may find by the inquiries now being made "whether Asia or America was the original seat of the Aymara or Semitic tongue as a language of a common race?" "Was the high plateau of South America the cradle of the Semitic, as that of Asia was of the Aryan kindred?" or how was there a connection made by the peoples of the two continents without some evidences existing of the transit? The Book of Mormon might be read

with advantage by the learned professor. It would enlighten him upon the subject.

"MY FIRST MISSION."

THIS is the title of a little work of 66 pages just issued from the press at this office. It is a narrative of the personal experience of the editor of the JUVENILE INSTRUCTOR, while upon a mission to the Sandwich Islands. It is the first book of a series to be issued, called the "Faith-Promoting Series." The following extract from the preface of "MY FIRST MISSION" will explain its object:

"When a youth, it was my good fortune to live in the family of President John Taylor. It was my chief delight in those days, to listen to him and other Elders relate their experience as missionaries. Such conversations were very fascinating to me. They made a deep impression upon me. The days of which they spoke, were the days of poverty, when Elders traveled without purse and scrip, among strange people who were ignorant of our principles, and too many of whom were ready to mob and persecute. They traveled by faith, and were pioneers for the Lord in strange lands, and He was their only reliance. Their missions were rich in instances of His power exhibited in their behalf. What I heard strengthened my faith and increased the desire in my heart to be a missionary. No calling was so noble in my eyes as that of a standard-bearer of the gospel.

"The thought which prompts me to publish 'MY FIRST MISSION' is that perhaps it may have the effect upon some of the youth of Zion that the recitals of faithful Elders had upon me. I hope that this will soon be followed by other little volumes of this, the 'Faith-Promoting Series.' I have thought that the missionary spirit did not burn as brightly in some of our young men as it should—that they did not understand the value of human souls in the sight of the Lord and the precious rewards which he bestows upon those who seek, in the proper way, to save them. And yet there never was greater need of faithful men as missionaries than there is to-day. 'The field is white already to harvest,' and there is no limit in the field to the opportunities of those who desire to labor.

"If this little work shall have the effect to awaken and strengthen the missionary spirit, if the remembrance of its incidents, shall comfort the heart and promote the faith of any when they go upon missions, the utmost desire will be gratified of
THE AUTHOR."

The work will be very suitable for use in Sunday schools, as a reader, or text book, and equally well adapted for members of Mutual Improvement Associations. It will be substantially bound, and sold at retail at twenty-five cents per copy.

We commend "MY FIRST MISSION" to the consideration of all our readers.

A GOOD WIFE.—Jeremy Taylor says: "A good wife is heaven's last best gift to man; his angel and minister of graces innumerable; his gem of many virtues; his casket of jewels. Her voice his sweetest music; her smiles, his brightest day; her kiss, the guardian of his innocence; her arms, the pale of his safety, the balm of his health, the balsam of his life; her industry his surest wealth; her economy, his safest steward; her lips, his faithful counselors; her bosom, the softest pillow of his cares; and her prayers, the ablest advocate of heaven's blessing on his head."

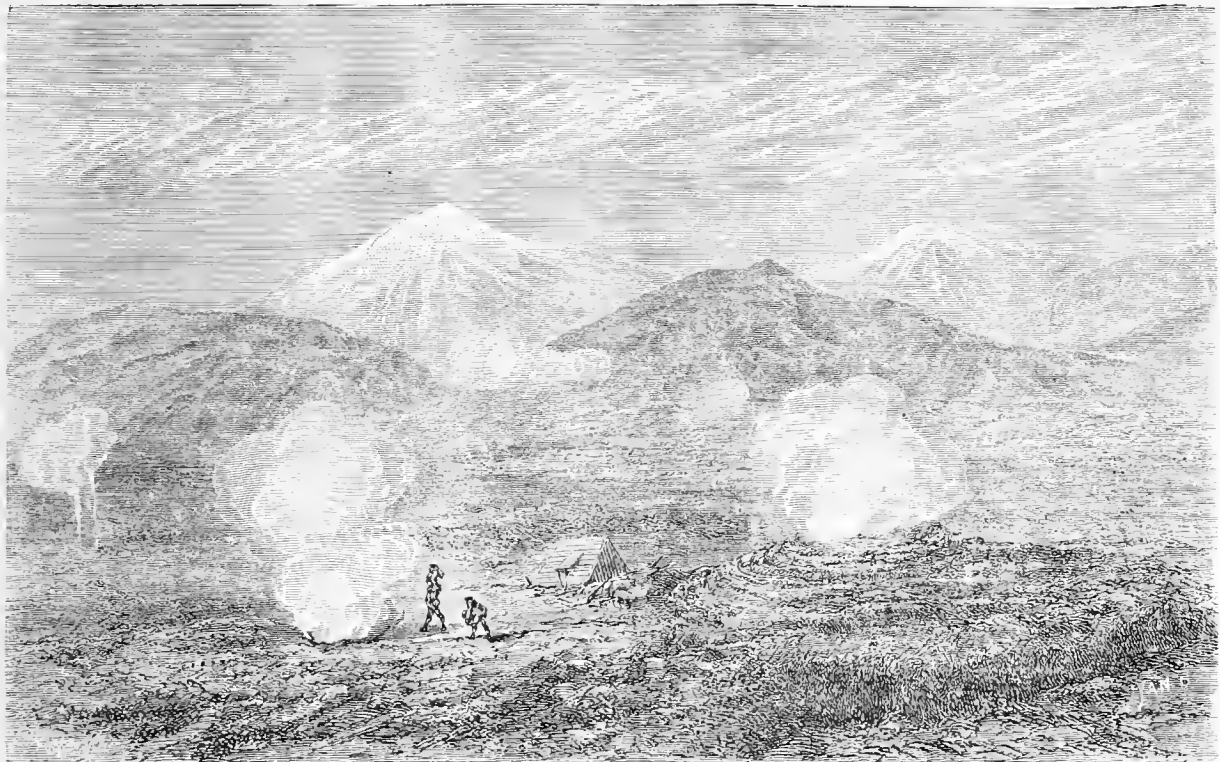
GEYSERS.

THE Geyser, or as we, using the kindred English word, should say, "gusher," is a phenomenon peculiar to the small island of Iceland—a strange, wild plateau of land heaved up from the bottom of the Atlantic, on the confines of the Arctic Ocean, as if to show what Nature can do, when she has a mind to, in the way of making extremes meet. Some of its mountains are volcanic, pouring out their lava flood into the valleys beneath; others are crowned with eternal snows and glittering with glaciers. Cold streams ripple on among the scoriae beds on the level lands, while not far away, boiling hot springs, or Geysers, bubble up from the sub-soil or fling their spray to the clouds.

The most remarkable group of Geysers is that on the plain of Langarvatn. Over an area of about a square half mile, on the slope of a slight eminence rising from the valley of the White River, are scattered some scores of boiling springs—the

dips to the depth of eighty-three feet. It is up this shaft that the boiling water rises continuously from the bowels of the earth. During the greater part of the day the flow is very small, and trickles in a tiny stream down into the plain, through a channel which it has worn in the mound. At intervals of five or six hours, the water boils tumultuously, and sends up little jets a few feet above the surface; and once in twenty-four hours this boiling culminates in a grand eruption, during which columns of water are repeatedly flung to the height of seventy or eighty feet, and give off a mass of steam, which obscures the country for a mile round. The heat of the water at the bottom of the shaft, just before one of these great eruptions, has been found to be as much as 261° Fahr., which is considerably over the boiling point. At the side of the pool on the summit of the mound, the temperature of the water is about 190° Fahr. In the center it is much higher, ranging from 220° to 230° Fahr.

The Strokr is a much smaller geyser, and does not "play"



basins of two or three of them measuring several yards across, while the majority range from the size of a tea-cup to that of a good size cauldron—all of them bubbling and throwing off steam, a few sending a column or jet of hot water straight up into the air. Around the mouth of each is a small rim or incrustation, formed of the sand, which is thrown up by the water during its bubblings. Besides those constantly in the boiling state, there are a few that are spent, and some that are only in a state of eruption at intervals. The two largest and most interesting of those that are constantly in the boiling state are the Great Geyser, or "gusher," and the Strokr, or "churn," which are shown in our engraving.

The Great Geyser lies on the summit of a sandy rim, or mound, of its own formation, rising about fifteen feet above the level of the plain. The pool is circular, and measures something like twenty-four feet across. Its depth ranges between four and five feet, except in the center, where a sort of shaft, also circular, and a little over two yards in diameter,

unless forced to do so. It is an irregular-shaped hole some six or eight feet in diameter. The depth of it is unknown, for its course is crooked and cannot be measured. The boiling water lies some twenty feet down, where it may be seen bubbling and throwing up steam all day long. At the bottom of the pool is a narrow aperture; and if enough turf can be thrown in to stop it up, the result is of a most magnificent description. First there is a great rumbling noise; then an explosion is heard below, followed by the flinging up of an immense body of water, which rises to a height of sixty feet, and breaks into showers of spray, which seem to fall from clouds of steam.

For natural curiosities of this class, though, we need not go so far as Iceland. We have them in our own country. There is a tract of land situated on the Yellowstone River set apart by act of Congress as a grand national park, fifty-five by sixty-five miles in area, which contains the grandest natural curiosities in the shape of cascades, hot springs and geysers known

to exist. To use the language of the Congressional committee upon the subject, "The geysers of Iceland, which have been objects of interest for the scientific men and travelers of the entire world, sink into insignificance in comparison with the hot springs of the Yellowstone and Fire-Hole Basins." There may be seen springs and geysers of all sizes and degrees of temperature, and containing water of almost every hue. Then there are salses, or mud geysers, which emit mud, varying in consistency in the different springs, and also in color, being white, gray, pink, red, blue, brown and black. Descriptions of the country in the region of the Yellowstone, Fire Hole, Gardiner's and Madison Rivers read like fairy tales.

We also have curiosities of this same nature nearer our homes. At Soda Springs, in the Southern part of Idaho, there are numerous springs which Professor Hayden describes as "remnants of former greatness." Although the water contained in them now is generally but little above the temperature of ordinary spring water, he is of the opinion that at some period in the past they were veritable geysers. He mentions as a remarkable fact that there are "in close proximity and apparently coming from the same rock, with about the same temperature, acidulous and non-acidulous springs." He considers the springs that are found there "the most interesting group of soda springs known on the continent."

At the little town of Midway, in Provo Valley, there are also numerous evidences of the past existence of geysers. The calcareous "pots" that are so abundant there, and which look like Indian wickiups in the distance, are evidently the remains of extinct geysers.

A TRIP AMONG THE YAQUIS.

BY HILMAN PRATT.

THE Yaqui Indians inhabit a district in the central part of Sonora, called the Rio Yaqui country, after the river which runs through it, and which is by far the largest in the State. This stream empties into the Gulf of California, about forty miles south of Guimas. Many of these Indians are living in various parts of the State, and are employed by the Mexicans as carpenters, wagon-makers, stone-cutters, harness and shoe makers, and also as farm laborers. The women are also employed as cooks, laundresses, etc. This tribe is said to number about 12,000, and some of the members are educated in the Spanish language.

It was decided in a council held in Hermosillo by Brothers M. G. Trejo, L. Garff, George Terry and myself that George Terry and I should go to the Yaqui River to visit this people, and present their head chief with a Book of Mormon. He, it was said, was a young man who had been educated by the ex-governor of Sonora, and on returning to his people, was elected head chief, was very liberal-minded, was trying to establish schools among his people, and in various ways seeking to elevate them.

It was thought by us that if we could but reach his ears, relate to him the history of his forefathers, tell him of the gospel as revealed in this our day, and the position which the Lamanites are destined to occupy in the building up of God's kingdom, that he might be converted, and we thereby have a key to open the door for the gospel to the entire nation. But, upon the other hand, if we failed to make this impression upon him, it was thought best not to undertake to do anything among them, as they were all Catholics of the most rabid, ignorant and superstitious kind.

We accordingly started from Hermosillo on the 28th of May, 1877, and arrived in Guimas, (a distance of 113 miles) after a ride of thirteen hours in the coach, in time to see the first steamship we had ever beheld, start for San Francisco.

After passing the night in a very comfortable hotel, and taking our first bath in the great deep, we called upon the American consul, Mr. Willard, who received us with great courtesy. We were told by him that it would be very unsafe to go among the Yaquis at that time, as they were in a state of semi-revolt against the government. We also learned that there were no priests among them, but that the priest of Guimas was in the habit of going among them three or four times a year, remaining a few days and then returning.

We concluded to start immediately, take chances, say nothing of our moves to anyone, and perhaps thus evade trouble through the influence of the priests. In about two hours after our visit with Mr. Willard, we were sailing across a neck of the gulf, for the mouth of the river Yaqui, in a small sail-boat, such as is used by the Indians to transport their produce to Guimas, a city of about 6,000 people. The Yaqui Indians furnish this town with nearly all its wheat, corn, beans, melons, squashes, wood, forage, etc. After a sail of about four hours we found ourselves about six miles up the river, and as it was near night, we concluded to remain on board until morning.

We found that the captain and crew of our little vessel were Yaquis, and we explained to them the object and nature of our mission. In the morning the captain sent one of his men to pilot us to the house of one of the governors, some five or six miles distant. When we arrived and were introduced to the governor, he wanted to know the object of our visit. We told him we wished to see Jose Maria, their head chief, as we had some books for him, and would like a personal interview with him. He invited us to rest, and he sent one of his sons on horseback to inquire where Jose Maria was.

We found, in passing up the river from our boat, that the Indians were cultivating the land all along on each side of the river, and upon inquiry learned that they did not use the water for irrigation, but after the overflows of the river (caused by high waters) began to recede they began to plant their seeds, and in this way were able not only to supply their own wants but to raise a great surplus to export to Guimas, and that too without the trouble of even plowing the land.

Our messenger returned, with word that the chief had just gone down to his farm, near where we had disembarked. The boy was immediately dispatched to him, and we, in the meantime, partook of the generous hospitality of the governor, in the shape of breakfast, which consisted of beans and water-melons. The chief sent us a message saying if we had any books or papers, to send them to him. We sent him a Book of Mormon, and also a request that we might have an interview with him.

We had learned from our captain that the priest of Guimas was then among the Indians, and holding a great feast with them, some twenty miles up the river from where we had landed, and I must confess that this intelligence did not strike us very favorably. However, we resolved to go ahead, trusting in God, and relying upon His all-powerful arm for protection.

About three o'clock in the afternoon the messenger returned and held a consultation with the governor in their own language, and we could see and feel that there was something wrong. Finally, the governor said to us in Spanish that it was not the head chief who had sent for the book, but it was one of his lieutenants. We asked where the chief was to be found, and were answered that in all probability he was at the village about

fifteen miles up the river where the priest was holding a big feast with the Indians, they having gathered from all parts to that place in great numbers. We said we would go and see if we could find him, whereupon the governor proffered to accompany us.

I can safely say that it was the warmest job of my life to follow and keep pace with that Indian, in that hot climate, with the sun scorching our backs and with our valises of about thirty pounds each to carry.

We followed up an open valley for four or five miles, and then came to a dense mesquite forest, so thick that it seemed impossible to penetrate it except in the well-beaten trails which had been used for years. We soon began to overtake Indians going to the feast. They were all heavily loaded with the fruits of the earth, as well as various kinds of meats, with which to gorge themselves during the feast, which usually lasts about four days.

Our guide was treated with the greatest respect by those whom we met or passed, showing that he was a man of influence among them. After traveling through this forest for several miles we came to the pueblo, which consisted of an old adobe church, with a red cross on one end and a black cross on the other, a house and a few brush shanties, which were situated in the center of a clearing of about twenty acres.

We found that about eight thousand men, women and children had already assembled. Some were in large groups under the trees, eating, drinking and merry-making, others were forming into processions and marching to the measure of very pleasant music, from violins, guitars, harps, flutes, drums etc., all of which were of their own manufacture. They were dressed in the most fantastic style, the women in white muslin dresses, short skirts and sleeves, with red sashes, and with high head-dresses, made of sticks and feathers. The men wore white shirts and pants and broad-brimmed hats. Some had sandals on their feet, and others were barefoot. Some of the chiefs wore black broadcloth pants, open up the sides, with red lining and buttons, and red scarfs, after the Spanish fashion.

It seemed a strange sight to us, almost as though we had been suddenly transported to another sphere. The people, their dress, the music and the surroundings were so different to what we were used to that we were amazed.

As we entered the clearing it seemed to create a great deal of excitement. Our guide led us across the clearing, in front and a little to the east of the church, to a clump of trees, where there were some benches, and requested us to be seated.

My companion, Brother George Terry, was thoughtful enough to take off his hat while passing in front of the church, which is a universal custom with all Catholics of that country, but my mind was so wholly occupied with what I beheld that I entirely forgot to do so.

Our guide, who was armed with a cane which had a silver head, three silver bands around it and a long iron spike in the end, immediately after seating us, stuck his cane into the earth, and, without saying a word to anyone, took his seat a little apart from us. Immediately, other Indians came forward and stuck their canes with that of the governor, and seated themselves by him. In this way a council of about twelve was soon formed. Then a consultation, which lasted about thirty minutes, was held in their native language; and while this was going on we could see that there was great excitement both in the council and among the people.

We had an opportunity during this time to look around us. We found that we had been seated in the midst of a collection

of rude instruments of torture for punishing human beings, such as the stocks, the rack, the gallows, etc. This, of course, in addition to the gesticulations and excited manner, did not make us feel any too comfortable, and my companion remarked that we had better keep our side arms in readiness for instant use. We could also see the carriage and attendants of the priest near by the house.

At the conclusion of their deliberations one member of the council addressed us in Spanish, and asked us what we wanted. We replied that we wished to see Jose Maria, their head chief, and have a personal interview with him, as we had some books to present to him, and some communications to make that would be of interest to them all. We were then told that Jose Maria was not there, that he was some eighty miles farther up the river, and that we would not be allowed to proceed farther, nor remain there; but if we wished to return the way we came we could do so. We replied that if we could proceed no farther, and would not be allowed to remain there, we would return, of course.

We were then furnished with an escort, who conducted us back to the house of the governor, where we were put into a room and guarded until morning, when we resumed our march. Upon arriving at our place of landing, we found our boat all loaded and waiting for the tide. Our escort would not permit us to return upon any other boat than the one we came on.

We had been ashore a little over twenty-four hours. In that time we had walked about forty miles, and had partaken of but one meal, and that consisted of beans and water-melons, so that, as may be imagined, our appetites were in good trim to relish such humble fare as the boat afforded.

There is one fact that I consider worthy of note, that is, although we were but two in the midst of thousands, yet, when the spokesman of the council addressed us his voice faltered and his lip quivered, so much so that he had great difficulty in giving utterance to the words he wished to speak, and a spirit of fear seemed to rest upon the others, as though we possessed the power to bring immediate destruction upon them. On the other hand, we were strengthened of the Lord, and did not realize the peril of our situation until we were out of the reach of the Indians and began to reflect upon the scenes we had passed through. My testimony is that God is all-powerful, and that He will deliver His faithful servants from those who wish to destroy them.

We felt to praise God for our delivery, and to ask Him in the name of Jesus to pour down His Spirit upon that people, to enlighten their minds and prepare them for the gospel.

We had a very pleasant trip across the water to Guimas, and after resting there one day we again took the stage for Hermosillo.

By this time our money was exhausted, and the balance of the journey to Arizona (between four and five hundred miles, the route we traveled) was performed on foot. We made many friends by the way, and did all we could to instruct the people in the principles of the gospel; and I can say, to the credit of the people of that country, that we were never turned from a house, and wherever we found people our wants were supplied.

We had one march of five days without any habitations, and long distances between water, and knew what it was to do without food and water; but God gave us strength, and on the evening of the 4th of July we arrived at Tucson, Arizona, having connected with Brothers Trejo and Gerff a day or two previous, and had a time of feasting and rejoicing.

TEMPLES.

BY DANIEL TYLER.

(Continued.)

TO find the object of temples, we must consult those who direct their building and learn their history. It is not necessary always to wait for the Lord to give His servants a special commandment to build temples. King David was desirous of building one, and would have done so without any revelation or command had not the Lord told him not to, because he was a man of blood. The Lord commended him for his good desire, and promised him that his son should build one, which he did, and the Lord accepted it. (See I. Kings, ix., 3.)

By reading the seventh, eight and ninth chapters of the first book of Kings you will get a good idea of that temple, and in many respects it will teach you what temples are built for, although there are things to be taught therein that cannot be taught anywhere else, when the people have a chance to build them. The Lord told the prophet Haggai, in the first chapter of his book, to "go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified, saith the Lord." He also said other things that appear to me to be strikingly fitting to many Latter-day Saints now. The fourth verse of the same chapter reads thus: "Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?" Many of the people in that day said it was not time to build the Lord's house, and would not move until an express revelation was given. It seems the question had been sprung previous, and that the work might have been done without this express command; but they had their minds set on a certain time in the future. The Lord upbraids them by this very forcible question, whether the time had come for them to dwell in fine ceiled houses. There is a principle involved in this question I wish my young readers (and older ones, too) to consider. That is, the time to build temples, or to do any other work the Lord requires, is when people can do it, when they have the means to do it with. It is as much as to say, "you have good houses of your own to dwell in, and there is nothing but the will to hinder you from building a temple."

How is it with us? Are we in our ceiled houses? Yes, many are, and many others have nicely plastered or papered houses, which amount to the same thing. In the days referred to, the people sowed much and brought in little. "Why?" saith the Lord of hosts. "Because of mine house that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labor of the hands."

Is history repeating itself? Are we, like the ancient Jews, becoming very careful about our own affairs to the neglect of the kingdom of God, not only in temple building, but in other matters, such as tithing, donations, our prayers, in the season thereof? We must all answer these questions for ourselves. If we are, let us repeat history again, and attend to these matters punctually, as did the Jews, and doubtless history will again respond, by the Lord sending the dews, the rains, the snows, the corn, the new wine, the fruit of the ground and the blessing of God upon "all the labor of the hands."

I have been told lately, by an eye and ear witness, that the late President Brigham Young told the Saints in Manti that if the people did not do certain things drouth would come; and told them to write it down, that they might remember it when it came.

I have not quoted from the writings of the ancient prophet as a revelation or commandment to us, but simply as an example.

Perhaps my young friends think by this time that I have departed from the subject of the sketch, but I do not think so. By reading Solomon's dedicatory prayer, you will perceive that one grand object of the temple was, when the people or any portion of them had sinned in any way, that they might go in and pray for forgiveness, and for whatever else was needed. The mother of the prophet Samuel understood this when she went into a temple to pray for a son to be given her, when she had never had a child.

I have not space to quote Solomon's prayer, but if you will take the trouble to read it, you will find these remarks quite applicable, and find a most excellent lesson of instruction.

To be Continued.

THE THREE ERAS.

BY HANNAH T. KING.

(Continued.)

LEARN to do well. "Remember thy Creator in the days of thy youth." Seek Him and He will be found of thee; for God says those who seek Him early shall find Him. Feeling, then, that His strength is made perfect in weakness, I ever dedicated my children early, publicly, to Him; and when you were seven weeks old, we also brought you to be blessed and dedicated to the Lord. It was a day of thrilling interest to me. How melted, how subdued I felt, both by physical weakness and by grief! It was the first time I had entered that house of God since my lost Owen had been brought in to be laid in his last resting place; the first time I had looked upon his grave! Beautiful and beloved as you were, you appeared to sink into insignificance as I recalled the lost. In the ideal picture I saw him kneeling in the accustomed spot. I saw his mild, dove-like eyes raised to mine as in days gone by. The house, the congregation, all passed from my observation. I was alone with him! But I awoke from my tearful dream, and remembered he was in heaven, and I upon earth. Then they brought in you in your long, white robes. I saw your angelic face, looking like the angel of peace, and I felt all was not lost. I heard the thrilling words spoken over you by the servant of God. The solemn words recalled my wandering thoughts, and my broken heart sincerely echoed the prayer. God grant that it was registered in the courts of heaven.

I would like to say more to you on this subject, but I fear you are hardly old enough to understand me; however, I am going to write a little book. It shall be your own book, and shall be entirely addressed to you and Eddie, and will be expressly written for you both; and I hope, with God's blessing upon my humble efforts, that your minds will expand, and your hearts enlarge, that you may be enabled to comprehend much of the great plan of salvation, instituted for the restoration of all things connected with the human family.

Now, good night, and may the Lord bless you, and deliver you from evil by night and by day; and may He help me to

teach you, and enlighten your understandings, that you may comprehend His law, and enable you to walk in the same all the days of your life.

Curiosities in Human Food.

AMONG THE MAORIES.

THE Maories, or natives of New Zealand, are represented as being the most hospitable and generous people imaginable. A stranger visiting a Maori village is welcomed and provided with food; at least such was the case among them before contact with the whites taught them to be less generous. To find the original hospitality among them now, one would have to go far into the interior, where the natives have mixed but little with the whites, and have not begun to adopt their selfish habits. There the feasts that are occasionally given are of the most lavish and extravagant order. One writer upon the subject says:

"Some of these banquets are on so enormous a scale, that a whole district is ransacked to furnish sufficient provisions, and the inhabitants have, in consequence, to live in a state of semi-starvation for many months. Mr. Angas mentions that, when he visited the celebrated chief Te Whero-Whero, he saw more than a thousand men planting sweet potatoes in order to furnish provisions for a feast that the chief intended to give to all the Waikato tribes in the following spring.

"These feasts are continued as long as any food is left, and a very liberal chief will sometimes get together so enormous a supply of provisions that the banquet lasts for several weeks. Songs and dances, especially the war dance, are performed at intervals throughout the time of feasting.

"A sort of scaffold is erected, on the bars of which are hung large supplies of fish, mostly dried shark, together with pieces of pork, and similar luxuries. The upper part of the scaffold is formed into a flat stage, on which are placed large baskets full of sweet potatoes and common potatoes. The guests range themselves in a circle round the scaffold, and the chief who gives the feast makes a speech to them, brandishing his staff of office, running up and down the open space, leaping in the air, and working himself up by gestures to an extraordinary pitch of excitement.

"The waste which takes place at such a feast, which is called in the native language *hau*, is necessarily very great. In one such party mentioned by Mr. Angas, the donor arranged the provisions and presents for his guests in the form of a wall, which was five feet high, as many wide, *more than a mile in length*, and supplied for many days thousands of natives who came to the feast from very great distances. The great chiefs take great pleasure in rivalling each other in their expenditure, and it was for the purpose of building a still larger food wall that Te Whero-Whero was so busily setting his men to work in planting the kumeras, or sweet potatoes.

"Considerable variety is shown in the manner of presenting the food to the guests. Generally it is intended to be eaten on the spot, but sometimes it is meant to be given away to the people, to be consumed when and where they like. In such a case either the scaffold or the wall is used. The scaffold is sometimes fifty or sixty feet high, and divided into a number of stories, each of which is loaded with food. If the wall be employed, it is separated into a number of divisions. In either

case, when the guests are seated, a chief, who acts as the master of the ceremonies, marches about and makes a speech, after the fashion of his country; and, after having delivered his oration, he points out to each tribe the portion which is intended for it. The chief men of each tribe takes possession of the gift, and afterward subdivides it among his followers.

"It is rather remarkable that the baskets in which the provisions are served are made for the express purpose, and, having fulfilled their office, are thrown aside and never used again. Should a chief take one of these baskets and begin to eat from it, not only the basket but any food which he may leave in it is thrown away, no chief ever eating after any one, or allowing any one to eat after him.

"So when a chief takes his baskets of food, he withdraws himself from the rest of the company and consumes his food, so that no one shall be incommoded by his rank. Ordinary people are not nearly so fastidious, one basket of food sufficing several of them, three or four being the usual number for a basket. Each of these baskets contains a complete meal, and is usually supplied with plenty of potatoes and kumeras, some fish, and a piece of pork. The meat is passed from one to another, each taking a bite, or tearing off a portion; and when they have finished, they wipe their hands on the backs of the dogs which are sure to thrust themselves among the revelers.

"The staff of life to the New Zealander, is the *kumera*, or sweet potato, as it is popularly, though erroneously, called. This plant is largely cultivated by the Maories, who are very careful in selecting a proper soil for it.

"Before the potatoes are cooked, they are carefully washed in a simple and very effective manner. A woman puts them into a basket with two handles, popularly called a "kit," wades into a running stream, puts one foot into the basket, takes hold of the handles, and rocks the basket violently backward and forward, while with her foot she continually stirs up and rubs the potatoes. In this manner the earth is washed away from the vegetables, and is carried off by the stream through the interstices of the basket.

"At the present day, the *kumera*, although very highly valued, and used at every important feast, has been rivalled, if not superseded, by the common potato, which can be raised with less trouble and cooked more easily. Both the *kumera* and potato are cooked in a sort of oven, made by heating stones, and much resembling the cooking place of the Australians. No cooking is allowed to take place in the house, the act of preparing food being looked upon as a desecration of any building. In consequence of this notion, the oven is either constructed in the open air, or at best in a special house called *te-kauta*, which is made of logs piled loosely upon each other, so as to permit the smoke to escape.

"The bud, or "cabbage," of the *nikau*-palm, a species of *areca*, is highly prized by the Maories, who fell every tree which they think likely to produce a young and tender bud. This vegetable is sometimes eaten raw, and sometimes cooked in the same mode as the potato."

If one should give me a dish of sand and tell me there were particles of iron in it, I might feel for them with my finger in vain. But let me take a magnet and sweep through it, and how would that draw to itself the most invisible particles by the mere power of attraction! The unthankful heart, like my finger in the sand, discovers no mercies. But let the thankful heart sweep through the day, and as the magnet finds the iron, so it will find in every hour some blessings—only the iron in God's sand is gold.

Chapter for the Little Ones.

TATTLERS.

KING Sol-o-mon, a ver-y wise man, who lived a long time a-go wrote these words:

"Where no wood is there the fire go-eth out: so where there is no tale-bear-er, the strife ceas-eth."

It is like-ly that Sol-o-mon had seen some of the effects of tat-ting or tale-bear-ing. He had a good chance to see them. He had a large family. The Bi-ble tells us he had sev-en hun-dred wives.

The number of his chil-dren is not told us, but it is like-ly that he had a great many. If his wives and his chil-dren had tat-tled or told tales about each other it would have caused great strife, or trouble. He could plainly see that if he wanted peace he must have no tat-ting. So he wrote, *where there is no tale-bearer, the strife ceas-eth.* This saying is just as true now as when he wrote it. The men and the wom-en who gos-sip about each other are al-ways making trou-ble. The boys and the girls who tat-tle are always mak-ing bad feel-ings.

It may seem a harm-less thing to tell one per-son about an-other per-son's faults; but this same kind of tat-ting is the cause of one half the mis-er-y of this life. It leads to ha-tred, to quar-rels, and some-times to blood-shed.

Tale-bear-ing is a hab-it that is easi-ly formed, and one that is hard to o-ver-come. If we have the hab-it we should o-ver-come it, if we wish to be hap-py, and make oth-ers hap-py. We should nev-er say any-thing a-bout a per-son that we would be a-shamed to say to that per-son, or un-wil-ling to have him hear. "The words of the tale-bear-er are as wounds."

A MOTHER'S LOVE.

SWEET are the fragrant roses
That bloom in the morning sun;
Sweet the repose of evening,
When daily cares are done;
Sweet are the dreams of childhood—
Alas! beyond recall!
But a mother's love for her children
Is sweeter far than all.

Sweet is the robin's earol,
As he sings in the apple-tree;
Sweet are the rippling waters
That run to the open sea;
Sweet is the schoolboy's laughter,
As it rings through glade and hall;
But a mother's love for her children
Is sweeter far than all.

Dear is the friend who loves us,
And true devotion shows;
Dear is the word of kindness
That from his bosom flows;
Dear is the hand that saves us
From pain's oppressive thrall;
But a mother's love for her children
Is dearer far than all.

Dear are the tender feelings
That spring from a loving heart;
Dear is the love that Cupid
Sends with his winging dart;
Dear are the germs of virtue
Which have survived "the fall;"
But a mother's love for her children
Is dearer far than all.

True is the noble warrior
Who stretches forth his hand,
And sheds his blood, while saving
His own dear native land,
Forgetting all but country,
He braves the deadly ball;
But a mother's love for her children
Is truer far than all.

THE sequel to the Square Word Puzzle published in No. 16 is as follows:—

- | | |
|-----------------------|----------|
| 1 A part of the body— | F A C E; |
| 2 An ancient Prophet— | A M O S; |
| 3 A girls name— | C O R A; |
| 4 A noted hunter— | E S A U. |

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